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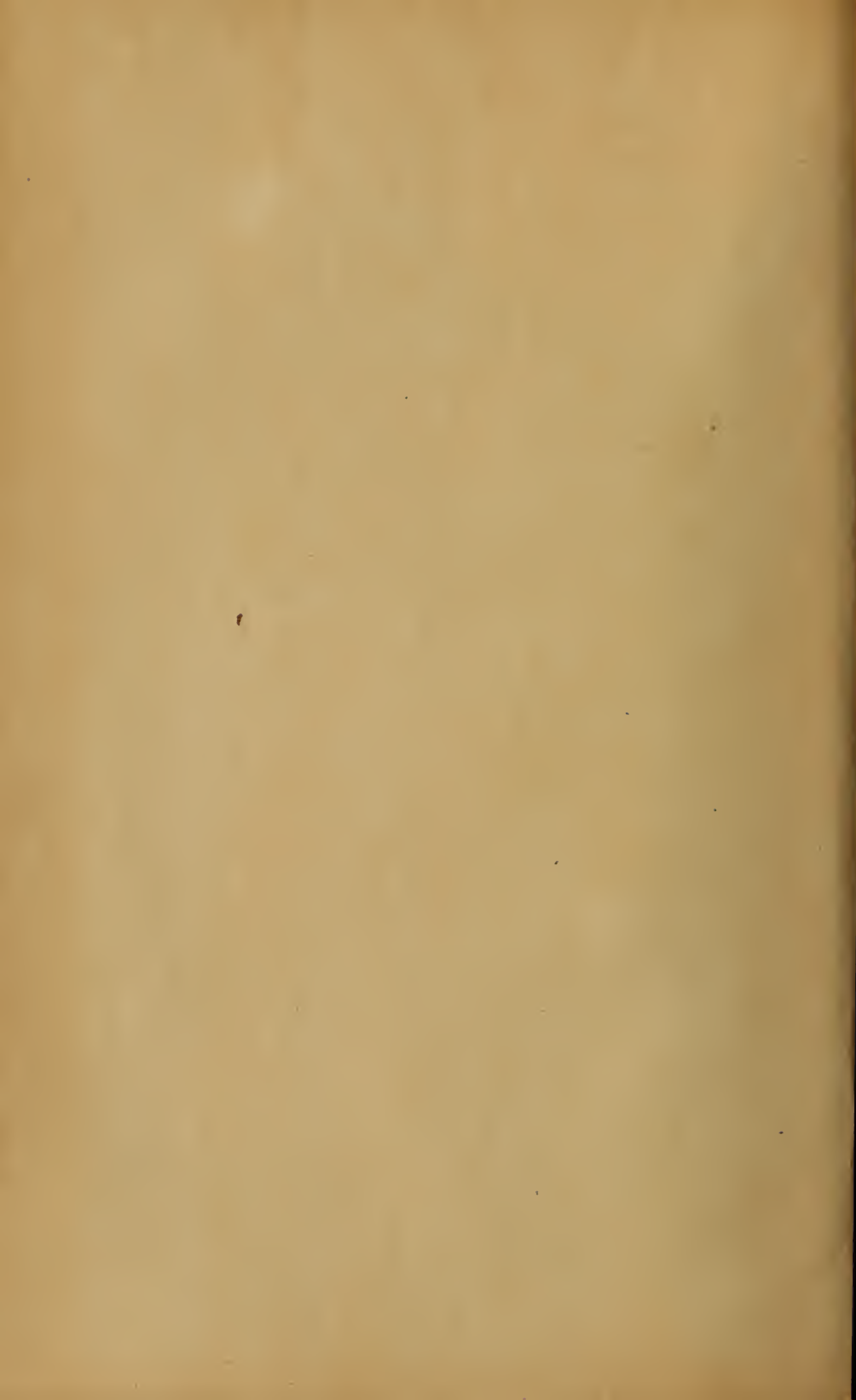
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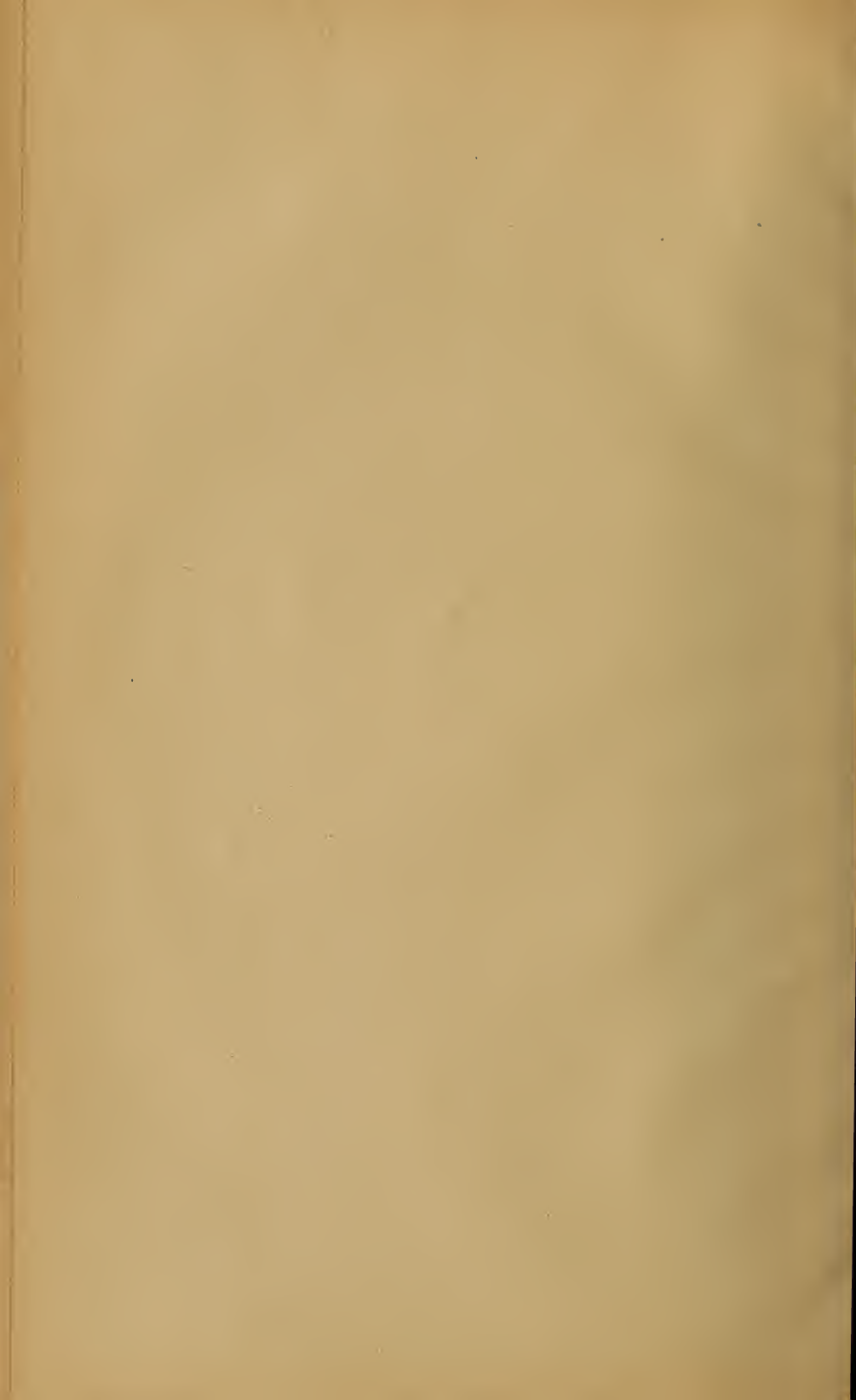
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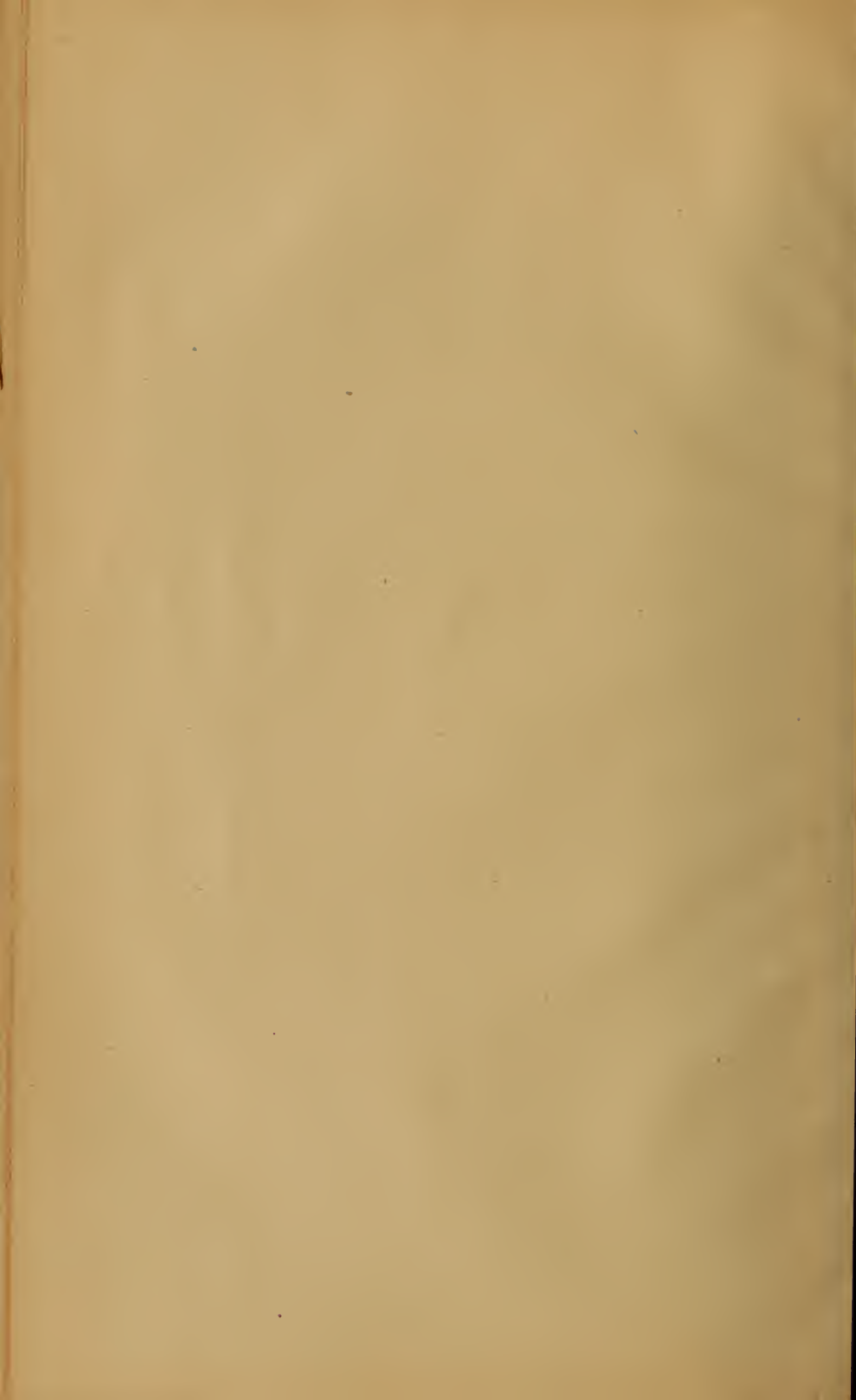
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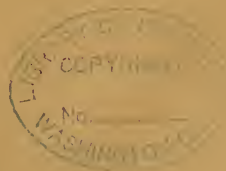
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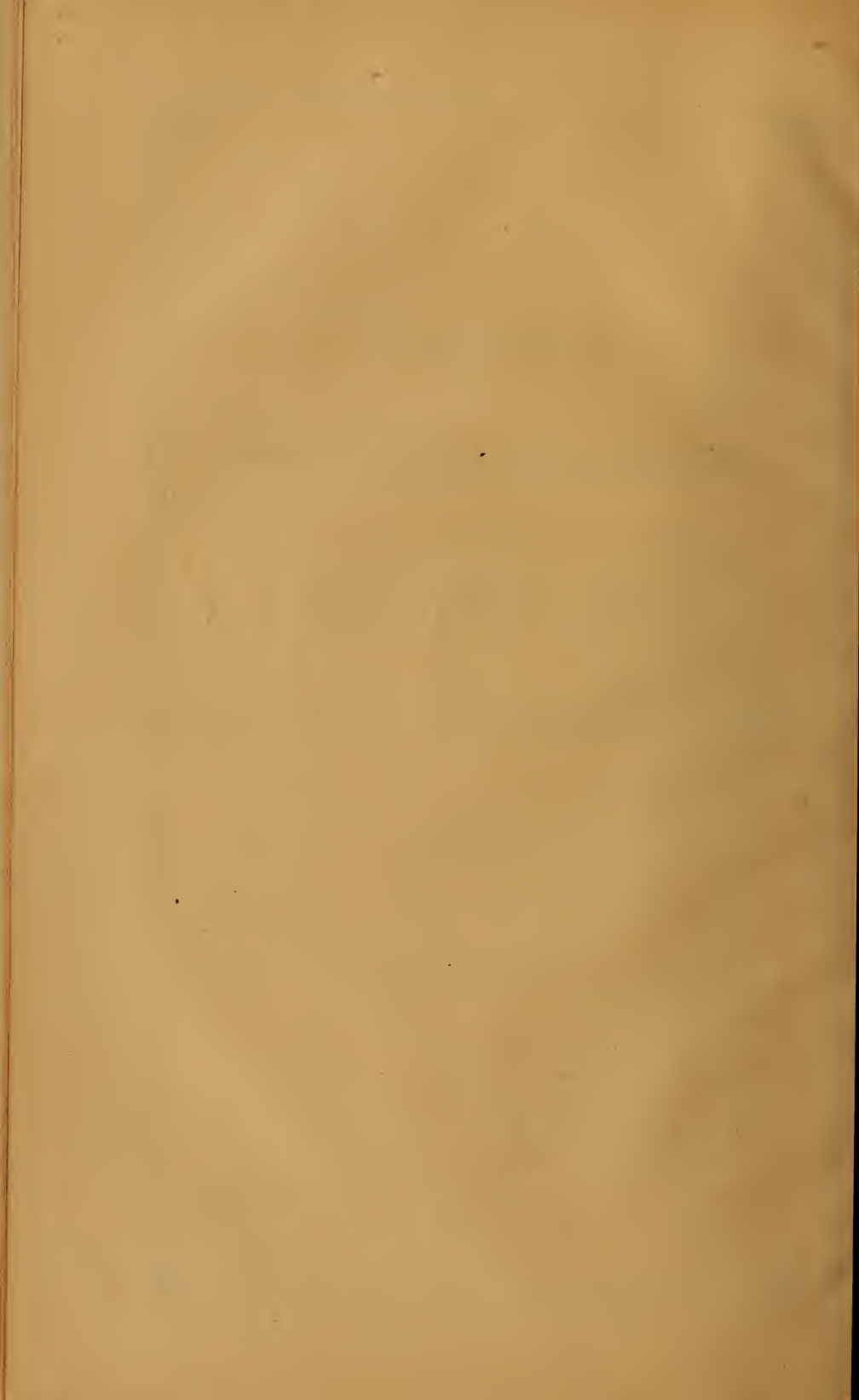
THE CIRCULAR AND THE ONWARD MOVEMENT.

PRES. HOPKINS'S

Baccalaureate Sermon.

1872.





The Circular and the Onward Movement.

A

BACCALAUREATE SERMON,

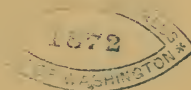
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S E R M O N .

ECCLESIASTES III. 15.

THAT WHICH HATH BEEN IS NOW, AND THAT WHICH IS TO BE HATH ALREADY
BEEN ; AND GOD REQUIRETH THAT WHICH IS PAST.

WE are told by astronomers, that our planetary system has two movements ; one circular, by which the motions return upon themselves ; and the other, onward in infinite space. By the first of these the system is maintained as a system. The circling bodies composing it now approach each other, and now recede till they return to their first position, thus perpetuating from age to age, the mystic dance of the heavens.

Of these movements, those that are circular can be calculated, and in regard to them the astronomer, relying upon the stability of the order of nature, may say, " That which hath been is now, and that which is to be hath already been." But the onward movement can not be calculated. By that the whole system, the sun and all his train of planets and secondaries and comets, is moving on in space, perhaps in a right line, perhaps around some centre at an inconceivable distance ; and of this movement, its object and its limit, we know nothing. We have no data for calculation, and the mighty secret must rest with God till He shall please to reveal it.

Not unlike these are the two great movements of human life, referred to in the text. There is a succession of events, making

up much of what we call life, constantly beginning, never ending, which is repeated over and over every generation. There is also a progressive movement, both of the individual and of the race, which does not return upon itself, the objects and limits of which are known to man only as it has pleased God to reveal them. It is with this latter movement that man is connected as responsible under the moral and permanent government of God. That which is once past here, is fixed forever, and God requireth it.

It is only as we keep in view these two movements, that we have a key to the apparently discrepant assertions of the wise man in the book from which the text is taken. Now we hear him say that "all things come alike to all; that "there is one event to the righteous and to the wicked." And so, for the most part, there is in the circular movement. But again we hear him say, "I know that it shall be well with them that fear God, which fear before Him; but it shall not be well with the wicked." And so it always is in the onward movement.

Looking at the circular movement, permanent indeed in its successions, yet so transient for the individual, Solomon speaks of all things as "vanity and vexation of spirit," and "full of labor." And, regarding life in this aspect, how striking are the emblems chosen by him to represent it. He compares it to the sun that "ariseth, and goeth down, and hasteth again to the place where he arose;" to the wind "that goeth towards the south, and turneth about unto the north, that whirleth about continually, and returneth again according to his circuits;" to the rivers that "are taken from the sea, and return again to the place whence they arose." But not so does he speak when he surveys the whole of life. Looking also at the onward movement and its issues, he condenses all wisdom into one brief utterance, and says, "Let us hear the conclusion of the whole matter. Fear God, and keep His commandments, for this is the whole duty of man.

For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." "God requireth that which is past."

It is, my beloved Friends of the Graduating Class, as we are brought within the sweep of this circular, or, if you please, iterated movement, that we are here to-day. It is under this movement that the generations come and go, each another, and yet the same. In its great features the succession of events is recurrent, and "That which hath been is now." To those who went before us there were the same senses and the same gifts of intellect as to us. Their eyes beheld the same sun; they watched the same seasons as they came and went; the trees, the mountains, the streams, the flying clouds, the blue sky, the stars of night, were the same to them as to us. There was to them the same period of helpless, ignorant infancy; of curious, wondering, wayward childhood; of inexperienced and perilous youth, and then the time came, which among some ancient nations was celebrated as a festival, when the manly robe was put on, and they were committed to their own guidance. This event cannot now be signalized in regard to all. A single ship sails without notice; but when a fleet, bearing a cargo that is precious to the community, puts to sea, the harbor is lined. So when a single person takes his position in society, it excites no attention, but when a number of young men, trained at a public institution, come together to the verge of active life, society feels that it has something at stake, interest is awakened, and it has not been thought too solemn to invoke upon them, and in his house, the special blessing of God; and to charge them, in the name of the Church, and of the State, whose hope they are, to be vigilant, and wise, and faithful in the trust that is committed to them.

In accordance with this view and impression, young men have come up here for a long series of years to receive from their

instructors parting advice and benediction. And, "That which hath been is now." Yes, my Friends, your turn has now come. You stand where others have stood before you, and the same doubts, and hopes and fears that agitated them now agitate you. The same veil of futurity that once rested over their prospects, now rests over yours. Can that veil be raised? In some measure it may, for we are told in the text, not only that that which hath been is now; but that that which is to be hath already been.

In illustrating this part of the subject I observe, First, that it is to be with you as it has already been with those who have gone before you, in the diminution of your numbers by death, and in the physical changes that are to pass upon you.

It has been in time past that one and another from the classes that have graduated has been arrested in his career at no distant period, and has found an early grave. And so it will be with some of you. The ranks of no number equal to yours can long remain unbroken. By consumption, by fever, by accident, slowly, or suddenly, the grasp of the destroyer will be fixed upon you. And can it be that to any of you the bright morning shall be overcast, and your sun go down before it is noon? Ah, if we could but know whose eye must first be dim, whose heart first cease to beat, whose account must first be rendered up! We can not know, but there is One who does, and the days may be few that shall reveal the fearful secret to the startled consciousness of him who least expects it. Thus one will go, and then the time of another, and of another will come. Meanwhile the finger of Time will begin to trace its furrows upon the brow of those of you who remain, and his hand to scatter its frosts upon your heads. You will see another generation coming up to take your places, and will think it wonderful how fast they come. You will begin to be called old men, and be surprised at it; you

will begin to be old men, till the stars shall thicken along the line of your catalogue, and the last man shall be left alone bending with years, and tottering upon the brink of the grave.

In view, then, of the certainty of death, and the uncertainty of the time, lay no plan of life into which provision for it as possible at any time, does not enter. 'Watch, for you know not at what hour the house may be broken through.'

And as there are physical changes which are common and inevitable to the race, so also there are mental changes.

It has been said that when the mind takes its own course, the ruling passion in youth is pleasure, in middle life fame, and in old age avarice. And probably, if the character be not formed on fixed principles under the moral government of God, some such change of object does usually take place. Certainly as age comes on the ardor of the passions will cool, the imagination will be chastened, and the judgment will predominate more. Then the power of habit will reveal itself more strongly. Your thoughts, your feelings, your associations, your pursuits will run on in settled courses that will not easily be broken up. The metal now so ready to fluctuate and so impressible, will harden, and will be taking its final impress for eternity. As the body decays so will the mind, or seem to, just as the sun seems to be going out when the cloud thickens before him. First, the perceiving faculties will fail, then the memory, then the judgment, and then second childhood will have come.

Whether it is desirable for any one to reach this point God only knows, but they are to be pitied who do reach it, having earned no title to the respect and love of those who come after.

I observe, again, that it is to be with you as it has already been with those who have gone before you, in your failure to carry out your plans of life.

Young men generally form to themselves some plan of life,

and this is right, but it should be only in a general way. The two forces by which the direction of human life is determined, and which act and react upon each other, are the human will, and the course of events. But the course of events is under the control of God, and it is by means of this that "He turneth the hearts of men as the rivers of water are turned." So influential, indeed, is this, that the Prophet could say, "I know, O Lord, that it is not in man that walketh to direct his steps." By the course of events God can hedge up your way in any particular direction; He can take off the chariot wheels of your ambition, and can open to you new and unexpected vistas of hope and of effort. Few are there, much advanced in life, who cannot look back to unexpected events that have so become turning points in their lives that they have been led in a way that they knew not.

And so, doubtless, it will be with you. While, therefore, you heed duly the fixed course of God's providence, and use vigorously your faculties in studying its indications, falling into no indolence or imbecility as those do who wait for things to turn up, you are yet not to map the future with unchanging lines. Mistake not for a long line of coast, the head-land that may round you into another sea. Go up no hill before you come to it. Live in the spirit of the petition which asks for daily bread. Thus doing, the failure to carry out your plans may be the source, not only of no regret, but of thankfulness and joy.

These things have been in time past; they will be in time to come. They do not depend upon chance, or the will of man, but upon the settled laws of Divine Providence. There are, however, other things which "have been" so universally that we expect them with almost the same certainty as the rising of the sun, and yet we see no necessity for them. Of these it may be said, as our Saviour said of offences, 'it must needs be that they come, but wo to the man by whom they come.' We may

certainly expect them, but they may be avoided by each individual.

Judging, then, from the past, it will be that some of you will so far find in the circular movement the chief objects of study as to become one-sided and narrow.

It is the circular movement that is the ground and sphere of science; and as we found in the two movements a key to the seeming discrepancies in the book of Ecclesiastes, so do we find in them a key to the alleged want of harmony between science and religion. Science, that is, natural science, which alone is in question here, has its basis in those works of God which are the expression of his natural attributes, as his intelligence and power, and which reveal themselves in the circular movement. Religion, on the other hand, has for its basis the moral attributes of God, which find their scope and distinctive sphere in the onward movement. The harmony, therefore, between science and religion must be, and must ultimately be found to be, just as perfect as it is between the natural and the moral attributes of God.

In science, as based on the circular movement, the instruments are observation, experiment, and experience. Making use of these, and assuming the uniformity of nature, science claims the right to proceed outwards in space, and from that which is here, and can be observed, to affirm uniformity of agency and of structure where observation cannot go. It also claims, and on the same ground, to proceed onwards in time, and from that which is observed now, to affirm uniformity of succession in events yet to come. And this is all that natural science can do. It knows of force, stability, order, uniformity; it bases itself on these, but of a Being back of all, of a cause, of uniformity with a purpose and as the result of will, it knows nothing. Of a miracle, of anything free and supernatural, it knows and can know nothing. These are, indeed, the very things that modern science seeks to ignore and exclude.

Religion, on the other hand, has revelation in the place of observation and experience; and, as has been said, has the moral attributes of God finding their distinctive sphere in the onward movement, for its basis. It is within this sphere that we find occasion for the supernatural. Indeed, the movement itself is supernatural. To this the circular movement, nature, uniform, improgressive, necessitated, is wholly subordinate. It is but as the staging to the building, the theatre to the drama, the field to the battle. Therefore any, the least miracle for a moral purpose, is of higher significance than the whole of nature as indicating the presence and supremacy of a personal being who is other than nature, and is its Lord. The harmony, therefore, of the natural with the supernatural, and so of science with religion, will be found in the subordination of the lower to the higher; and when this subordination shall be seen to be complete, the harmony of science with religion will be perfect, and not till then.

But if this be so, how obvious is it that those who recognize only the lower movement must be one-sided and narrow. Nor is this always the worst. Not a few votaries of mere science, especially positivists, become not only narrow, but bitter, and make it their special function to stand at the entrance of the paths to the higher knowledge and scoff at those who would enter in. While, therefore, you give science its proper place, and that a high place, you will not, I trust, fail to find enlargement and completeness in that which is higher.

But if there is danger that you will find within the circular movement the sole objects of the intellect, much more is there that you will find in connection with that the sole objects of affection and of choice. Not apprehending rightly the relation between the circular and the onward movement, it is greatly to be feared that some of you will either pursue some phantom that cannot be grasped, or will grasp that which will turn to ashes in your hand. Then will come disappointment, and a temper irri-

tated against Providence, and soured towards the world. Then the chill and the gloom for which nature knows of no morning, will begin to set in.

So has this been with many in the past. Shall it be so with you? Shall not the experience of the past benefit you? Do you not live in the nineteenth century, after two hundred generations of men with their hopes and fears and follies have come and gone, and shall you be no wiser for witnessing the things that have been? Most obvious is it that mankind as a race, have not been thus made wiser. Is not vanity as much enamored of itself as it was at the beginning? Are the votaries of fashion, and the slaves of conventional forms, diminished in number? Is the race of mere pleasure-seekers coming to an end? Do not young men start in the race of ambition, and strive to be great men as much as if there had not been a great man in every town and neighborhood since the time of the flood? Is not unhappiness still imputed to the condition in life rather than to the moral state? And hence, do not men still say, "when we have removed such an inconvenience, have attained such an object, we shall be happy"? Are there more than of old who come to a pause in all this, and deliberately say to themselves, as most men might, "so far as worldly good is concerned, I am as happy now as I can expect to be. Having food and raiment, I will therewith be content." Is there less than formerly of insane disregard of death, and judgment, and eternity? In all these respects the experience of others seems to do the mass of men little more good than it does the fishes and the birds; for, "as the fishes that are taken in an evil net, and the birds that are caught in the snare, so," even yet, "are the sons of men snared in an evil time, when it falleth suddenly upon them." Notwithstanding the experience of the past, when the necessary result of their own conduct reaches them, when the net comes over them, it comes suddenly; they are amazed; they supposed that *they* should

escape. But shall this be so with you? You may succeed in the lower sense of that word. You may become rich; may come to be the first man in a village, or a member of Congress, or the Governor of a State, or the President of the United States, and may suppose yourselves to be engaged, as ten thousands have before you, in the most important and momentous concerns that have ever transpired. But, however high you may rise, you will be borne up by a wave that has risen quite as high before, and when it subsides it will strand you where it has stranded others, and leave you to neglect, while the popular gaze is waiting for him who is to succeed you. Thus have all schemes of life based on the circular movement, failed hitherto. They must in the time to come. "The thing that hath been, it is that which shall be."

Do I, then, disparage the world? Far from it. It is God's world. He made it: not in mockery of his creatures, or for their disappointment, but for their use. It is just such a world as is adapted to man in his present condition; and, so viewed, every creature in it is good. It is marvelous in its adjustments and in its provisions. It is pleasant to live in it. It is pleasant to behold the sun, to investigate truth, to feel the glow and warmth of the domestic and social affections, to be in sympathy with the interests and struggles of our humanity in this transient state, and to work for its advancement. The world is good for what it was intended to be; but an inn is not a home. It is no disparagement of it to say so; and when he who would make it one is disappointed, it is his own fault. If the world shall disappoint you, it will be your own fault. It will be because you attempt to make of it what He did not intend it should be; and what you may know, if you will, that He did not intend it should be. The great mistake of men is, that they do not rightly adjust their plans to the relation between the circular and the onward movement. That relation here, as in the intellect and in science,

is one of subordination. Here the law of limitation comes in and gives you your key. Make as much as you will of the objects and interests of the circular movement if you do but so subordinate them to those of the onward movement that they shall contribute in the highest degree to the interests involved in that. This it is that Christianity would teach you to do ; and in thus harmonizing the two movements to reach the highest results possible in connection with each. The circular movement is subordinate. It was intended to be. If that movement were all ; if life were but the same round over and over ; we might well go about, as Solomon did when he looked at it in this aspect, to cause our hearts to despair of all the labor that we take under the sun. But that is not all,—

“’Tis not the whole of life to live,
Nor all of death to die.”

There is an onward movement in which that which hath been, is not now ; and that which is now, shall never be again. It is that which gives to life its dignity. Connected with that are the higher hopes, the nobler purposes, and the supreme end of man.

And here there opens to us the grandest subject of thought in the universe of God. It might seem, when we dwell upon infinite space that has no centre and no circumference, and upon those worlds of light within it which the night reveals, and upon those myriads more which the telescope calls up, that the feeling of grandeur must arise to its highest point. But no ; that all belongs to the circular movement. It is but matter and its forces,—the domain of mere science, with no power to reveal anything outside of itself, or above itself. View it as you will, investigate it as you will, and what can any progress man may make in the knowledge of processes and results within this movement amount to ? Progress ! Is not death a part of this

same movement? and is not all progress here accompanied by a progress towards that?

Yes, Death! That is a word at the sound of which science is dumb. Here is a man standing under the array which night reveals. By his side is a new-made grave. He has come there to mourn; and pointing to that grave, and looking up, he asks of the blue depths, and of the starry hosts,—“What does that mean?” The heavens do not hear him; the depths and the stars are silent; no telescope can pierce so far as to read an answer. Turning, then, from these vast spaces and forces to that opposite sphere of science, where she delves and peers, and seems to be seeking for that nothing out of which all things were made, and pointing to the same grave, he asks the microscope, and the crucible, and the retort,—“What does that mean?” and they make no reply. Then, looking around, and below, and above him, he cries out,—“O, thou mysterious circling, pitiless, all-engulphing Nature, speak. What does that mean?” And the moon glides on in her course, and the stars shine, and “there is no voice nor any that regardeth.” But who is this that has heard the question, not of this man only, but of humanity, and stands by his side? He wears the form of a man, but his words imply the resources of omnipotence, and He says,—“Thy brother shall rise again.” “I am the resurrection and the life: he that liveth and believeth in me, shall never die.” Now Nature and its laws, matter and its forces, death and its terrors, are under our feet. We have now found Him “who has abolished death, and brought life and immortality to light.” Now, being lifted above the circular movement, and released from the bonds of necessity, we come up into the region of freedom and of personality. Now we find a personal God; now a universe, not merely strewn with suns and planets, fixed, or in orderly movement, but peopled with intelligences in the likeness of God,—an innumerable company of angels and the spirits of just men made perfect.

Now we reach the true sublimities; now the onward movement.

As has been said, the onward movement connects itself with the moral government of God, and with man as responsible. It is within this that we find the supernatural. Within this, and as a part of it, we find miracles. Here, also, we find prophecy, properly so called. Science can prophecy, but only within her own domain. She can tell us that the sun will rise to-morrow, and can predict an eclipse. She can even foretell the weather, because "the wind returneth again according to his circuits," but she could not foretell the coming of Christ; nor his crucifixion, nor his resurrection and ascension; nor does she now know anything of the time of his second coming, or of his coming at all. It was as a part of this movement, and wholly in its interest, that Christ came; and He is its central figure. This precludes comparison between him and any philosopher. Except as a condition of something higher and as holding it in subjection, he had nothing to do with the circular movement. As that movement is known by science and controlled by its methods, he had nothing to do with it. His method of knowledge within it was not induction, but insight; his method of control was not through law, but through will manifesting itself in miracle. He simply said to one and another of the elements and forces of nature, as the centurion said to his servant, "Go," and it went; "Come," and it came. For Him to have discovered, or to have propounded scientific methods, or to have controlled nature after the manner of science, would have been a degradation. With Him every thing was on another plane, and only as his miracles were subservient to the interests within the onward movement, to the establishment of truth within that, and to moral progress, are they lifted practically above juggleries and mere wonders.

Moral progress—character, a character radically right, and then improvement in that—this gives us progress in connection

with a movement that turns not back upon itself, that always records itself, and in which the past is always required. It is to this progress that I wish to call your special attention in this parting hour, and concerning it, I have three things to say.

The first is, that it is the only progress worth making; or, at least, that without this all other progress is relatively worthless.

The second is, that this progress will draw after it all other progress, and make it permanent; and that nothing else can. And just here it is that we find the special wisdom and glory of Christ, in that while he seems to ignore science and art, and in a sense to disregard the interests of the circular movement, he yet initiated and put himself at the head of a movement that has but to become universal to draw within its sweep the most rapid and only permanent progress in all things else. The planets follow the sun. The greater includes the less, the higher the lower. In that saying of his, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," there is not only the sum of religion, but more of philosophy than in all heathendom. It shows a knowledge of the structure of God's universe from foundation to turret; and of its administration from the beginning throughout all ages. Moral progress must take the lead. This is Christ's method. With this, progress in all else will follow; will be permanent and perpetual. Without this, the generations will but perform the labor of Sisyphus. When a given point is reached there will be retrogression. Itself the one thing needful, it involves the wisdom and method of all reform that can avail much; and when reformers learn this, and begin at home, the wheels of progress will begin to revolve rapidly, and their grating and jarring, now so dissonant, will cease.

The third thing which I wish to say is, that as this progress must be through Christ's method, so also must it be through his power and leadership. He must be recognized as the head of

the race. He is its head. For all who shall fulfill, and, under Him, more than fulfill the destiny of our original humanity, He is the second Adam; and the one thing needed by those who would make progress in the onward movement, is a personal relation to Him, through which they may receive His guidance and aid. For the race in its anticipations of a happier future on earth, no less than for the individual in the great future, He must be "the Captain of our salvation." Without Him we can do nothing.

In connection with what social or physical convulsions this progress is to go forward, or whether in quietness, we can know only from revelation. Unaided by that, we find ourselves, in our attempt to take the bearings of this onward movement, without a chart in the open sea. It is all sky above with no polar star, and all ocean below. Respecting this movement science knows nothing. But from revelation we do know, whatever may intervene, that there is to come at some point an arrest to the present order of things, a solution of the perplexing problems connected with it, and a new adjustment on the basis of a final separation of the righteous and the wicked. It is by revelation alone that we know the astronomy of the moral heavens, and that the movement of our whole system is towards a day of reckoning and a judgment seat. Upon that seat,—the throne of His glory,—we know that He will be seated who was once crowned with thorns, and that "before Him shall be gathered all nations." We shall be there; and God will require of each one of us that which is past.

To me, whose official life is now closing, and the close of whose natural life cannot be distant, the thought of this responsibility, in the onward movement, is especially solemn as I look back. O, how much that needs to be forgiven! How much that might have been more wisely, and faithfully and better done! But for you, while the thought must indeed have

solemnity as you look back, yet, entering as you are upon life, with the power to make of that which is to be your past what you please, it will, perhaps, have more solemnity as you look to the future. The past which you will thus make, you will look back upon without regret in proportion as you subordinate, in accordance with the doctrine of this discourse, the circular to the onward movement, — as you seek first the kingdom of God.

Nor, if you understand the relation of these two movements as Christianity presents them, will the doing of this diminish your interest in any thing that pertains to the lower and circular movement. Here, again, it is the glory of Christianity, and a demonstration of its truth, that it so brings these two movements into harmony, that, while it presents in the strongest possible light the vanity of passing objects and scenes considered as an end, it does not lessen our interest or activity in them. Not only, as has been said, does Christianity make the most of the two movements in their result,—so that we gain our lives by losing them,—it also makes the most of them as they call forth our energies, so that we become more active in the duties of time as we care less for its objects. It makes us more "diligent in business" as we become "fervent in spirit, serving the Lord." It is thus that all human employments may become equal in the sight of God, for He regards them as there is manifested through them a purpose and temper that conspire with the onward movement of his moral government. Whatever stands related to that, and as it stands thus related, has grandeur in it. What man is this who is so earnestly at work in the very humble employment of making a fine powder still more fine by constant attrition? It is Michael Angelo, grinding the paints with which he is to paint for eternity. The humble duties must be done; the paints must be ground; but they will be ground all the better if we feel that we are to paint for eternity with them. There

are duties towards God, indispensable, the highest of all, but they can never be acceptably performed in the willful disregard or neglect of any duty toward man. You are never to forget that the best preparation for heaven is in that character which will fit you for the greatest usefulness on earth.

Since, then, the problems,—the great problems in life,—that come from the intersection and blending of the circular and onward movements are solved theoretically by Christianity; and since, through that, you can make the most, practically, of the interests involved in each movement, the one thing needful for you is to be Christians. At this hour, when you are about to step into active life, and when so many voices are calling you, the one voice which you are to hear is that of Him, who says,—“FOLLOW ME.” Hear that voice, and then you will take your places under His banner by the side of those who are waging with Him the great battle of all time. It is around Him that the thick of this battle has always been. Around Him it always will be. Take, then, your places. You are needed. The veterans are falling. Who shall take their places? The strong men are fainting. Who shall succor them? Go ye, and the earth shall be better and happier for your having lived in it. Go; and when the time of your departure shall come, you will be able to say what he said who has been a standard-bearer in this College for more than forty years, and for whom both its chapel and this desk are now draped in mourning. When consciously dying, and but just able to speak, he said,—“If we view it scripturally, death is but stepping out of one room in our Father’s house into another; and, in this instance, without doubt, into a larger and pleasanter room.”

And now, my beloved Friends, the time has come, when, in some respects, that which has been is to be no longer. Not only is the peculiar and most pleasant relation which has existed

between us the past year to cease, but also the relation which I have so long held to this College. During the thirty-six years of that relation I have failed but twice, once from sickness, and once from absence, to address each successive class as I now address you. Hereafter other classes will come, another voice will address them, the circular movement will go on, but you and I now pass on in the onward movement, you to your work, and I to what remains to me of mine. Behind us is that past, fixed forever, which God will require. Before us—what? Definitely I know not; but I do know that there is One above us whom we may safely trust. I do know that "God is Love." Whatever else I hold on to, or give up, I will hold on to that. That I will not give up. To the God of Love, therefore, who has hitherto been so much better to me than my fears, do I commit myself; to the God of Love do I commend you, every one of you, praying that in all your pilgrimage He will bless you and keep you, that He will make his face shine upon you and be gracious unto you, that He will lift up his countenance upon you, and give you peace.







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